

Perspicuous Demonstration
OF
THE PRACTICAL UTILITY
OF
ADEQUATE KNOWLEDGE
OF
Syllogism and Enthymeme



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1. If the reader desires to ascertain whether the tabular analysis is adapted to any categoric affirmative syllogism with which he is familiar he can test it by writing the name of his subject (S) in space (a); the middle term (M) in space (b); and the major term (P) in space (c). **THESE THREE SPACES ARE THE ONLY SIGNIFICANT VACANT SPACES ON THE PAGE.** He need fill in no other spaces as the printer has already filled in the other 23 significant spaces for him; and by so doing he has printed entire the three relevant questions and the minor premise; printed the completory parts of the conjecture and the major premise; and **PRINTED ENTIRE THE CONCLUSION.** If the reader cannot readily think of a familiar syllogism, and does not wish to use so puerile or dry a one as is likely to be found in any dictionary (gauged for the capacity of an eight-year-old mind), of which probably the three terms are, (a) Socrates; (b) man; (c) mortal or a mortal being; he can try the following three terms which probably were parts of an early vital aviation problem; (a) the density of the human body; (b) a density equal to that of a certain liquid, water; (c) a density equal to about 800 times the density of air. He will find that the printer has already done much of his work in addition to **PRINTING ENTIRE THE CONCLUSION** which the aviator was striving to reach. He will also find that if he contends, asserts or admits the truth of the premises he is compelled by the Principle of **CONSISTENCY** to contend, assert or admit that **THAT CONCLUSION PRINTED IN ADVANCE IS A TRUE CONCLUSION.**

2. Whenever,—regarding any new or strange case (SUBJECT) (S) which is likely to affect our interests, or in which we are interested—we can form a true, satisfactory or pleasing judgment (or proposition), we feel relieved of doubt, or we feel contented, satisfied, or happy; that is our instinct or nature. It is observable in the child and in the sage. If the discovered truth portends danger we are put on our guard and feel a quest for means of avoidance. Telic Thinking (syllogizing) is consequently normally, a daily PURSUIT of the Agreeable; (the True, the Good, the Beautiful), and AVOIDANCE of the Disagreeable; (the False, the Bad and the Ugly), according to the standards (Major Premises) instilled into or imbibed by us.

3. However, we cannot form a true judgment regarding a new or strange case (subject) unless we know, or until we learn of, or discover, a relevant satisfactory or desirable attribute (PREDICATE) (P) of that subject.

4. Hence, whenever we encounter such a subject, and that is, probably, frequently every hour, we are instinctively put in QUEST of such a predicate; i. e., having definitely the S (subject) we recollect instantly, or search and research if need be, for the P (predicate), so that we may be able truthfully and confidently to feel or say that S (subject) is a certain P (predicate).

5. When we do not immediately or adequately know that P, we bend every effort of the intellect, and the relevant senses if they can help, towards attaining adequate knowledge of that P.

6. For such a contingency Nature has planted in us, or has allowed us to acquire, an instinctive educable feeling of need of, and consequent desire for, the aid of a Medium (M) or metaphorical key, doorway, stepping-stone, bridge, tunnel or ladder, etc., between the two notions S and P, to enable us metaphorically to reach or attain that P if possible, and thus affirm or feel it to be a true or real attribute of S, if Truth (i. e., the canons of Logic) so permits.

7. That is the cause why in any such case, every hour, we instinctively SYLLOGIZE or think, willy or nilly, blunderingly, haphazardly or emotionally, somewhat like the more intelligent of the lower animals, or methodically (scientifically). We do this thinking in natural and strict accordance with the amount and degree of our self-training, or possibly teacher-training, in THINKING, that we have had; and with the degree of intellectual HONESTY or DISHONESTY that our well-disciplined or ill-disciplined desires and aversions or vanity, or partialities or superstitions or natural prejudices or prepossessions or obsessions, permit us to exercise. For,—a normal syllogistic unit, (termed a monosyllogism) is exactly S is M is P; neither more nor less.

8. The writer's apology for this tentative, crude, incomplete analytical perspicuous exposition of an act or unit of THINKING, is the hope that

it may possibly be of service to the Commissioners of the District of Columbia, and to our Federal and State Educational Authorities, University and College Authorities, Professors and Teachers and Pupils, of all classes of schools, and last, but most important, Parents, and Employers and Employees in any branch, in understanding a remarkably well-established and highly lauded, but more remarkably little-taught and much neglected, tacitly distorted, partisanized, deflected and enslaved, science and art; the science of Logic and the art of applied Logic, i. e., of frank, honest and sincere THINKING, the prerequisite to an enlightened altruistic conscience, to veracity and to sincere courtesy.

9. The SisMisP form can perspicuously be applied to ASSURING ONE-SELF, or REMINDING A CONTESTANT, that ANY two expressed propositions (enthymeme) of every valid syllogism (argument) imply the third proposition of that syllogism; for instance:

Whoever explicitly	{ contends asserts, or admits }	{ that S is P because " is M is "	
Thereby impliedly	"	that " " "	(major premise)
Whoever explicitly	{ contends asserts, or admits }	{ that S is P because M is "	
Thereby impliedly	"	that " " "	(minor premise)
Whoever explicitly	{ contends asserts, or admits }	{ that S is M is P and that " is P	
Thereby impliedly	"	that " " "	(conclusion)

10. Very frequently the contender or asserter or admitter is completely unconscious of the import of some one or more of his implied contentions, assertions or admissions, or is completely unconscious of the fact that he has made any implied contentions, assertions or admissions; and when any such implied contention, assertion or admission, is pointed out to him, he is astounded at its import, denies its truth, or its honorableness, or utility, or virtue; and if intellectually honest and of reasonable intelligence, immediately or within a reasonable time for reflection, retracts one or both of his contended, asserted or admitted propositions as being, in his now better informed opinion, false, or DISHONORABLE or inutile or VICIOUS, or at least in need of material rhetorico-logical change. If in such case of astonishment at its false import he does not make such retraction or change, then he is in a limited chronic confused state of feeling and of VOLITION, in which he cannot see or will not PERMIT himself to see or to admit, a distinction between the truth and the falsity of certain propositions relating to the sphere of that subject; due to strong delusion or a species of hypnotism, or to overwhelming undisciplined self-interestedness which may be as strong, as blind and as irresponsible, as the animal instinct of self-preservation.

11. It is possible that in many instances the conduct of persons of every degree of intelligence and education is governed by unconsciously entertained or unrealized evil-causing major premises which they are ASHAMED of and ready to ABHOR when brought to conscious view by syllogistic analysis; and which consequently they will thereupon strive earnestly to get out of their minds and frankly and gladly replace with opposing beneficent relevant major premises that accord with both truth and their humane instincts, and thus set a rare honorable example which less well-informed persons and our children would feel inclined to follow.

12. The power of any logically trained person to discover exactly and demonstrably what unexpressed (implied) major premise or minor premise or conclusion, that he himself or any other person has as an active unconscious motive or force in his mind, who has expressed himself in an enthymeme (a nigh universal mode of expression), is one of vast and far-reaching importance, in instances in which some better informed person has authority to apply corrective instruction; as in the case of parents or teachers or any

other classes of natural, conventional or legal superordinates of such person. The power is also of use in every class of debate in the legislative, executive, judicial, educational, scientific and other spheres.

13. When once Applied Logic, (reasoning, thinking) is adequately and frankly, honestly and sincerely, taught by public instruction, then, in a generation or two the power to recognize, realize, or discover the multitudes of material and homicidal fallacies that have for ages been spread and uncriticizingly accepted as venerable truths would thereafter reduce TONS of literature to OUNCES of literature, and YEARS of confusing inutile worrisome-study to HOURS of perspicuous useful clear-minded study, on some subjects; and tend to the intellectual, ethical and physical advancement of the Nation, and tend necessarily to the saving of HUMAN LIFE, and to the increase of SOCIAL HARMONY and HAPPINESS; for all questions of material difference of opinion can by aid of that power be discussed with scientific reasonableness and with a MODESTY AND COURTESY OF AFFIRMATION that recognizes that the mind of every person whose opinions we doubt is no more liable to natural error than our own mind is liable to natural error; or in other words, that WE, OURSELVES, are or have been naturally liable to err and to exercise unconscious undue selfishness with its attendant unconscious arrogance or other form of discourtesy.

14. A proposition that is not supportable by two other true propositions is simply a dogmatic proposition, not entitled to be termed a truth; to term it a truth is to sap the foundation of VERACITY, the sole ground of CONFIDENCE between human beings, which is a prerequisite to SOCIAL HARMONY.

15. This presentation contains not one new truth. The writer has merely tried to make PERSPICUOUS and COGENT what he has found, a little here and a little there, in his household books, of authors that have lived within the past 2,000 years.

SOME RELEVANT EXTRACTS, FROM AUTHORS, ADDITIONAL TO THOSE GIVEN IN PRIOR LETTERS

16. Thought stands midway between Things and Words. Logic subjects Language to examination and rectification that it may conform with entire PRECISION to Thought. All Thought that does not found upon Things is ab initio VICIOUS and WORTHLESS. The peculiar concern of Logic is Thought. This is the broad province in which Logic possesses the right of eminent domain; and though particular fields may seem to be parceled out among the sciences, any one of them may be called upon to surrender possession and GIVE an ACCOUNT of the transgression of law at the BAR of LOGIC, which is accordingly with propriety described as the theory of Classification or as the principle of science; i. e. of ALL the sciences.

Logic lies at the base of ALL scientific INVESTIGATION, record, PROGRESS and final systematic EXPOSITION. John James Tigert, (1856-1906) Logic.

17. To be logical is to be REASONABLE. The purpose of logic is to indicate the rules of valid inference so as to facilitate the progress of the mind in the pursuit of TRUTH and freedom of ERROR. Logic is a very useful science, it STRENGTHENS the intellectual faculties. It makes it easier to detect the numerous FALLACIES which consciously or unconsciously creep into books and speeches. The logical mind is not drawn so irresistibly by an appeal to PREJUDICES, PASSIONS and EMOTIONS. Charles A. Dubray, Introductory Philosophy.

18. Invention of middle terms seems to depend on natural SAGACITY and acuteness, fortified and improved by exercise. Boyd, Logic. SAGACITY finds out the INTERMEDIATE IDEAS, to discover what connection there is in each link of the chain, whereby the EXTREMES are HELD TOGETHER. Locke, Essay on the Human Understanding.

SAGACITY is a certain happy extempore conjecture of the Middle Term. Aristotle, Organon, Posterior Analytics, I, xxxiv.

SisMisP

(The a b c of Thinking)

A perspicuous tentative and somewhat incomplete presentation of a theory of how Nature tends to make the Intellect work when it is doing telic (purposive), instantaneous or prolonged, THINKING, (i. e. syllogizing), on any subject whatever; whether the aim is DISCOVERY, INVENTION or CONVICTION. The presentation aims to demonstratively illustrate one phase, (in categorical affirmative form) of the principle of Relativity of Truth; viz.: that if any one proposition whatever is true, at least two other relevant propositions must be true because, metaphorically speaking, every TRUE proposition must have TWO TRUE vouchers or ancestors; and conversely, that all propositions that contradict it must be false; also, that when a person does any act, or states any conclusion whatever, and veraciously aims to justify the act or the conclusion by the statement of a reason, which functions, say, as a minor premise, he has by that statement divulged, partly or wholly, an implied major premise (principle or precept) in his mind that caused or actuated that act or conclusion; and will tend to do so in all like cases, if not modified, although he himself may, by reason of particular ignorance or mental confusion, not have a distinct idea, or even any idea, what major premise governs him in that class of case; and simply FEEL that his act or conclusion, is CONSCIENTIOUS and RIGHTEOUS, whatever its ethical quality may be in the opinion of better-informed persons. The presentation also demonstrates that it is impossible for any person who is not familiar with the functions of the three terms and the three propositions of a unit of thinking (a syllogism), to adequately teach a scholar or a student HOW to THINK. Hence the need for popularizing adequate knowledge of syllogism.

Perspicuous Exhibit of Successive Typical Intellectual Momenta in Successful Discovering, Inventing, Convincing, and Motive Mind-Reading.

Inclosure to a letter to the Commissioners of the District of Columbia from Jacob Frech on the subject of probable dependence of the legalizing the ethical rights of pedestrians on the popularizing the teaching of logic.

TERMS and COPULAE (with synonyms) of a syllogism		S SUBJECT of the Syllogism; " " " Minor Premise; " " " Conclusion; THING; CASE; INDIVIDUAL or Subspecies; or So-called Syllogistic MINOR (Thing, Notion or) TERM.	IS COPULA (Meaning either is, or possesses the relevant logical dif- ference or the rele- vant essential at- tribute of)	M MEDIUM of the Syllogism; Predicate of the Minor Premise; Subject of the Major Premise; Relevant Intermediary Notion or WHAT-WHICH; Relevant SPECIES; or So-called Syllogistic MIDDLE (Notion or) TERM.	IS COPULA (Meaning either is, or possesses the relevant logical difference or the relevant essential attribute of)	P PREDICATE of the Syllogism; " " " Major Premise; " " " Conclusion; GENUS or so-called Syllogistic MAJOR (Notion or) TERM.
CASE	GENESIS of any telic THOUGHT (SYLLOGISM) whatever. A PERCEPTION or apprehension of, or encounter with, a CASE, diffi- culty, concernment, predicament, or SUBJECT of curiosity, wonder, or INTEREST, which spontaneously causes an emotion such as hope or desire, fear or aversion, or other species of interested feeling. Insert an unambiguous name or description of the case in space (a)	(a)	O	O	O	O
	Seven Typical intellectual MOMENTA. Naturally resulting QUESTION, doubt, problem, or inquiry for needed information or truth or secret of Nature or solution.	Ditto	O	O	possibly is	WHAT { Class relevant to the question now in mind? i. e. whether certain action can or ought to be taken relevant to a certain desirable end: or the like?
1 QUESTION						
2 QUEST for MEDIUM	Naturally resulting Intellectual IMPULSE or QUEST or felt need for a RELEVANT MEDIUM or standard or metaphorical key, doorway, stepping stone, bridge, tunnel or ladder, etc.; between the two notions, S and P.; i. e. Quest for the So-called Syllogistic Middle (notion or) Term.	Ditto	possibly is	WHAT { Known or recolletable or ascertainable relevant species } WHICH	Ditto	the Ditto
3 CON- JECTURE	Either (1) instantaneous or (2) reflective recollection of previously acquired relevant knowledge or experience, or (3) accidental discovery or (4) delibera- tive, ingenious CONJECTURE, after cogitating say, one minute, hour, week, month, year, or lifetime, resulting in conjecturing the needed MIDDLE (notion or) Term. Insert an unambiguous name of the conjectured Middle Notion in space (h)	Ditto	Ditto	a, an { (h) or the } Ditto	Ditto	Ditto Ditto
4 MINOR PREMISE	Either (1) recollection or (2) inquiry or (3) search of scientific or other records, or (4) careful relevant investigation, observation, or experiment, resulting in determining definitely the needed TRUE copula of the MINOR PREMISE.	Ditto	is	Ditto Ditto	O	O
5 QUEST for MAJOR PREMISE	Naturally resulting Intellectual IMPULSE or QUEST for the definite relevant (attributed or) PREDICATE of the Middle (notion or) Term; i. e. QUEST for the needed relevant Major Premise.	O	O	The or { Every }	is	WHAT Ditto
6 MAJOR PREMISE	Either (1) recollection or (2) inquiry or (3) search of scientific or other records, or (4) careful relevant investigation, observation, or experiment, result- ing in ascertaining the needed TRUE or authoritative relevant MAJOR PREMISE. Insert an unambiguous name of the ascertained Major Notion in space (c)	O	O	Ditto Ditto	Ditto	a, an { (c) or the }
7 CON- CLUSION	The needed solution or reasonable CONCLUSION or discovered Truth or secret of nature, instantly, necessarily disclosed or deduced or inferred (or dittoed) from the two ascertained premises; the conclusion having a degree of CREDIBILITY or CERTAINTY not greater than the least certain premise has; and ENTITLED to the degree of ASSENT that is warranted by the premises.	Ditto	Ditto	O	O	Ditto
	S is M is P The sentence recorded in this line of spaces is a new form of proposition or sentence; a double-copulaed compound form, S is M is P, which directly expresses the premises and mediately expresses the conclusion. This form of sentence functions as a complete, categorical, universal, affirmative Syllogism of the First Figure in the briefest form. It may facilitate solitary (closet) or written reasoning.	Ditto	Ditto	Ditto	Ditto	Ditto

